

Antichrist in Man:  
OR  
A DISCOVERY  
OF THE  
GREAT WHORE  
That sits upon many waters.

Wherein  
Is declared what that *Whore* or inward  
*Mystery* is; together with the destructi-  
on thereof, by the powerfull ap-  
pearing of Christ in us.

---

By *Joseph Salmon*, a Member of the Army.

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Revel. 18. 2.

And he cryed mightily with a strong voice, saying, *Babylon*  
is fallen, is fallen, and is become the habitation of devils,  
and a cage of every unclean and basefull bird,  
Verf. 20. Rejoyce over her, thou heaven, and ye holy Apo-  
stles and Prophets, for God hath avenged you on her.

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To all those who desire to  
be acquainted with the Myſtery  
of godlines, and eſpecially to thoſe  
my beloved Friends and Brethren  
in the Lord, with whom I have former-  
ly walked in outward formall  
Communion, both in City  
and Countrey.

**M**y dear Friends, whoſe I am in  
the bowels of unfained love,  
conſidering with my ſelfe,  
that there is nothing more  
requiſite to be known, then  
theſe two great Myſteries, the Myſtery of  
godlineſſe, and the Myſtery of iniquity;  
and likewise pondering how much all fleſh  
is oppoſite to the diſcovery of theſe two  
Myſteries, I have preſumed to dictate unto  
you in this ſmall Treatiſe, wherein I have  
briefly and infirmly diſcovered unto you,  
what the Lord hath maniſeſted unto me of  
the ſpirit of Antichriſt, that is in all of us.  
It may be that I may be ſuppoſed, by many  
A 1 of

you, in this little volume, to endeavour  
the subversion and overthrow of that forme  
and discipline that you for the present walk  
in; but I assure you from the truth of my  
heart, that I intend no such thing, but shall  
rather incourage any of you to continue in  
that dispensation, where the Lord doth ma-  
nifest himself to you in the same: surely this  
know (dear Friends) that the Lord hath  
his movings towards his people; to some  
he shews himselfe more clearly; to some  
more obscurely; to some he makes the flesh  
of Christ comfortable, and joyfull, that is,  
the discovery of himselfe in fleshly dispensa-  
tions; to others he crucifies his own flesh  
(as I may so say) that is, dies, departs, goes a-  
way in the flesh, or fleshly formes and dispen-  
sations; and this is my consolation for the pre-  
sent, I were a wretch if I should deny the  
appearances of God to me, in that may you now  
for the present stand in; but now it hath plea-  
sed God to move out of these things to me, I  
now see, that all the knowledge of Christ that  
they could set out to me, was but a knowledge  
of him after the flesh: in a word, I see that  
Christ hath crucified himselfe to me; in all  
the



these things in which before I enjoyed his  
fleshy presence; insomuch that I now wait  
with the Disciples, where Iesus hath ap-  
pointed me, even at the gates of wisdomes  
house, and at the posts of wisdoms door, for  
the return of the Spirit; for I believe this  
departed Iesus will come again, but it shall be  
in Spirit, not in flesh, and will make him-  
self to be that substance to me really, which I  
catched at in the shadow typically; and this,  
through mercy, I do in some measure enjoy,  
and though in much imperfection, yet so  
sweetly, that henceforth I desire to know  
Christ after the flesh no longer.

Now as concerning this Treatise it self, I  
desire you to look upon it as coming from a  
childe in the understanding of the divine  
things of God, and if you suppose your  
selves to have come to more maturity in  
divinity then myself, and that you thinke  
that you can speake in more glory then I  
have done, I hope you will be so much the  
more engaged to passe a charitable censure  
upon the stammerings of my Infancy: If any  
of you shall notwithstanding testifie any ri-  
gidnesse of spirit against me in this particu-  
lar;

lar; herein I joy and rejoyce, that the Lord  
in his time will bring you to live so in the  
light of that Son. as that you shall see all your  
now present light to be darknesse, and your  
form to be flesh, and then you will not bee bit-  
ter against any poore Saunt, that desires to  
enjoy God in a more high dispensation then  
your selves, in the mean time, I desire your  
prayers to the Lord for me, and I shall for  
ever commit you into his hands, who I hope  
ere long will die to you all in all these out-  
ward things, as he hath to me, and by his  
rising and second coming in you, will so ma-  
nifest himself to you, that you shall see him  
to be the spirituall water, bread and wine  
without and beyond all these types and sha-  
dows; which is the dayly prayer of him, who  
still professeth himself to be your brother  
by that one Baptisme of that one Spirit, in  
that one body, and for ever remaine,

Yours till death,

Joseph Salmon



*Antichrist in Man :*

O R,

A DISCOVERY  
of the great Whore that  
sits upon many waters.

**H**ere hath been much contro-  
versie about the finding out of  
this great *Whore*, that spirit of  
*Antichrist*, which God shall  
judge, and whom Christ shall  
destroy, *by the breath of his*  
*mouth, and the brightness of his coming :* and in  
this eager pursuite of her, to finde her out in her  
scarlet colour, riding upon the Beast, some men  
have attained to glimerings, some to a more  
perfect discovery of her; some there are that  
affirm this great Whore to be the Pope; some  
the Presbyter, some the Episcopacy; now these  
men have seen the Whore but in a fleshly dis-

A 4 *covery,*

covery, they take the fruit for the tree, the stream for the fountain; in a word, they have seen her *outside*, but not her *inside*; they know her in the history, but not in the mystery; for upon her forehead is written, *MYSTERY, B A- BYLON THE GREAT, &c. Rev. 17. 5.*

Know therefore, O man, whosoever thou art! that judgest the Whore by these carnall conceptions of her, that thou art far deceived by her, in her fleshly appearances to thee.

Thus while the sonnes of men seek to behold this Strumpet in her proper *sphere* and *center*, they deceive themselves, by looking too fleshly and carnally upon her: know first then O man! that this great whore is in thee, whilst thou seekest to behold her without thee, whilst thou beholdest her in other men, she is in the mean time acting in a *mystery* in thee: whilst thou despisest the appearance of her in other men, she hath by guile caught thee, and by her mysterious workings ensnared thee, and hath stolen thy heart from God and goodnes, she imbraceth thee in her arms; she kisseth thee with her mouth; she deceiveth thee by her flatteries, whilst thou thinkest thou hast nothing to doe with her; shee is in thy bosom, whilst thou thinkest shee is far distant from thee; and this is done in a mystery, and thou seest it not.

Now

Now then looking upon this whore spiritu-  
ly, not carnally; *in us*, and not out of us; in the  
mystery, and not in the history: once more let us  
take inquisition after her, and endeavour to  
find her out in all her subtile and close corners.  
For thy better attaining to the discovery of her,  
consider

First, What this great Whore is.

Secondly, How she works, and what pre-  
sences she deludes the soul by.

Thirdly, How a soul comes to attain a sight  
of her.

Fourthly, and lastly, How and when shee  
shall be destroyed. And thus we may attain  
to a sight of *Babylon*, with her rise, and her  
own fall.

*First, What is the Whore?*

This Whore, this Babylon, this Antichrist, is  
thy fleshly wisdom; that spirituall *Serpent*,  
wher thou art deceived by, and committest fornication  
with all, is the wisdom of the flesh, the  
carnall policy of the creature.

This was that *Antichrist* that appeared in,  
and to our first Parents, and that which they  
reloved with from the Lord God: he crea-  
ted *Adam* blinde and naked, to this end, that  
*Adam* might not see, but God for him; nor *A-*  
*dam* might not know, but what God knew in  
him, and for him; and so this *Adam*, though  
blinde

blinde and naked, yet cloathed with such di-  
vine robes, as were altogether inconsistent to  
fleshly *Adam*; so here was God All, the crea-  
ture Nothing.

But now comes the *Serpent*, which is the  
subtilest beast in mans worldly heart, namely,  
Selfe and Flesh; and that dispenses its wis-  
dome into the heart of the Creatures, and  
that bids them eat, and then their eyes should  
be opened, and they should be as Gods, know-  
ing good and evill. Now man desiring (by  
the report of fleshly wisdom) to have his  
eyes opened, and to be as God, and to be no  
more a subject, but a King; no longer govern-  
ed, but a Governour; runs away from God,  
departs from his first Lover, and commits a-  
dultery with his own fleshly wisdom. And as  
*Adam* in the History, so all in the Mystery,  
commit daily fornication with the *Whore*  
our fleshly wisdom, by eating of the forbidden  
tree; for this forbidden tree is in us, and we  
taste of it continually, and hourly suffer death  
for the same.

This *Garden of Eden* in the mystery, O man!  
is in thee, in whom God hath placed the ma-  
nifestation of himself, and hath brought  
forth the buddings of his glory; and any of  
these thou maiest eat, but there is a tree in the  
midst of this Garden of which thou mayest  
not



not eat, which is thy heart, O man ! this must be reserved wholly to the Lord ; this God calls for, *Pro. 23. 28. My son give me thy heart*; that is, thou must ascribe nothing to thy self ; but give over all man into my hands, and willing to be no more, then I will be in thee, and to know no more then I shall know for thee, this is that *forbidden tree* that God would not have us eat of : but whole man with his wisdom, reason, judgement, affections, will and understanding, must be given to the Lord : but now comes this Serpent our subtil, fleshly wisdom in us, and that thinks much to let God be all, do all, and have the glory of all, but it would faine see with its own eyes, and be a God unto its self ; so it forsakes all the rest of the trees, which God hath given it to eat of, namely, the manifestation of God in the soul, and takes of its own fruit; and eates of that feast that flesh hath provided ; and so forsakes the fountain, and runs to the brooke of *Antichrist*. Jer. 2. 13. and thus our eyes come to be opened, and we see no longer light in Gods light, but with the eye of self and reason, *Saying to a stock, Thou art my father, and to a stone Thou hast brought me forth*, Jer. 2. 27. that is, attributing glory to God, but all to fleshly wisdom; with which we have adulterated and harlotrized from the Lord.

Thus



Thus, O man! thou seest what that great Whore is, and where she lieth, even in the inmost closets of thy soul. Now that thou maiest be farther convinced, that this wisdom of the flesh is the *Antichrist*, the great whore, do but first consider the Names, and secondly, the Nature of her.

First, Her Names in Scripture are divers; as first, she is called *Antichrist*, which is as much as to say, *against Christ*; now man as a creature is not against Christ; but the wisdom of the flesh in man, this is against Christ, and so consequently the great Whore or Antichrist.

Secondly, She is called *Babylon* in Scripture, *Rev. 17. 5.* and *18. 2.* which is as much as to say, *confusion*; now all confusion that is wrought either in *Pope*, *Presbyter*, or any other particular State, is by the wisdom of the flesh, therefore this is that great *Babylon*.

Thirdly, She is called that wicked one, *2 Thess. 3. 8.* Now all the actual wickedness that proceeds from the sons of Men, flows from that originall within, even the wisdom of the flesh; therefore the wisdom of the flesh, is that great wicked one, which is to be destroyed.

Fourthly, She is called the *Mother of sorrows and abominations of the earth*, *Rev. 17. 1.* Now what's the Mother of sorrows? surely this cannot be

be either the Pope, or any other particular State; for if the Pope be the mother of Harlots, then I demand who, or what is the Mother of his *Harlotry*? Then what, or who, is the Mother of Harlots? why she is in us all in a mystery, it is the wisdom of the flesh in man, which is the mother of all the abomination which is committed against the Lord.

This is that *Antichrist*; this is *Babylon*; here is the *wicked one*; this is the Matron of all iniquity, out of the womb of fleshly wisdom proceeds all that actuall *transgression* that is committed against the Lord: all outward appearances of sins, are but the bastards of this whore, the children of this strange woman, & the brats of this great Adulteress, and happy, yea, thrice blessed shall that man be called, who shall take and dash these children of the whore against the stones; This man is Christ, who shall come in power and great glory in a Christian; and destroy, and dash in pieces the conceptions, bringings forth and appearances of *fleshy wisdom* in us: as we shall shew more at large hereafter.

Thus we have endeavoured to discover the whore, what she is by her Names given her in Scripture; whereby thou maiest understand, that the whore doth not consist of any outward *State* or fleshly appearances to thee; but  
upon

upon her fore-head, which is her most open and palpable workings; there is written My-  
stery.

2. That this great Whore may yet more fully appear to be the wisdom of the flesh in thee, do but consider the nature of the Whore in brieft, and so we shall have done with the first quere, namely, *What the Whore is?*

Now the nature of this whore is two-fold; 1. *Opposing*, 2. *Exalting*; both which you may finde attributed to *Antichrist* or the whore, in that *2 Thes. 2. 4.* she opposeth *Christ* or *God*; and therefore called *Antichrist*. Now see, O man! whether this whore be not thy fleshly wisdom: look into thy soul, and behold and see, how opposite thy fleshly wisdom is to any thing that is good, or goodnes: what means those often resistings of the Spirit in thee. O man! Seest thou not how the whore deceives thee? What conception, bringing forth, or appearance of God is there in thee, but the wisdom of the flesh seeks to devour it: by violent attempts and oppositions, therefore the text saith, *v. 17.*

6. That the whore was drunk with the blood of the Saints and Martyrs of *Jesus*. How hath this mystical whore the wisdom of the flesh martyred the appearances of *Christ* in thee, so that indeed she is drunk with the blood of many sanctified motion of the Spirit in thee? The wisdom of  
of

of the flesh is, that mysticall *Saul*, that hunts after the blood of *David*; which is, the tender appearance of God in the soul; this it is that crucifieth the Lamb afresh, and puts him to open shame; and all this is done by that bloody Whore that harboureth in thy bosome.

The wisdom of the flesh is that bond-slave, that alwaies presents *wisdoms children*, and the *children of the free woman*, which are the bringings forth of *Jesus* in thee: In a word, this is that great red *Dragon*, spoken of in *Rev.* 12. 3, 4 who stands before the *Woman*, which is, a Christian, under the pangs of the new birth, ready to be delivered of the blessed *childe Jesus*, in whose heart God is begetting himself, in his own forme and image, this I say, is that *Dragon*, even the wisdom of the flesh, which is ready to devour the sweet *Babe*, even *Jesus*, with his forme and feature in the soul, and endeavours to make it an abortive: This is that *mystical Herod*, that seeks the ruine of the appearance of God in our flesh: and thus you see what the opposing nature of the *Whore* is, who for her bloody opposition against the manifestations of God in his people, shall have blood to drink, when she shall be found worthy.

Now we now proceed to the other qualification of the Nature of this Whore, which is a high,

high, proud, lofty, aspiring nature; being manifested by two things.

1. In that she wil get into Gods temple; 2. *The* 2. 4. 2 In that she will therein exalt her self above all that is called God, and she will be a god to her self: Behold, O man (as it were in a glass) the true visognomy and perfect portraiture of thy fleshly wisdom.

First then, Consider that thy heart is that Temple of God, where this great whore sitteth; therefore misde the Apostle, 1 Cor. 3. 16. Know ye not that ye are the Temple of God? As also, chap. 6. 19. Now, thou being this Temple of God, thy fleshly wisdom is that Antichrist, that whore that sits in thine heart; thou art that beast, that this whore rides upon, *Revel. 17. 3.* For the Psalmist saith, *Psal. 49. 12. Thy man being in honour, abideth not, but is like the beast that perisheth*: here mayst thou see, O man, the pride of the wisdom of the flesh, that no place will serve her, but Gods Temple the heart of man; that God hath set apart for the praise of his glory, doth this whore make her Beast; by bringing it to be subject to her dominion, this Temple of God to bee that den of thevery, which God hath made for his own honour and dignity.

Secondly, The exalting nature of the whore is seen, not only by her climbing up in to Gods Temple

Temple, and so becomes that Lucifer, that fell down to hel: but also by her behavior in Gods temple, *She exalts her self above all chariscalled God*, she sits as God in Gods temple, in a place where she hath no right to rule: and govern.

Behold here, O Christian! another proper emblem of the wisdom of the flesh in thee: How doth this whor, this mystical Babylon exalt her self above every appearance of God in thee; in somuch as her tail draws the third part of the stars of heaven, and casts them down to the earth, which is in me? That reason, will, affections, and judgement, which are as the civil powers and lights of the soule, all these are drawn after this beast: so that indeed, she now is the *Lady of the kingdoms*, Isa. 47. 7. nay, v. 8. *I am and there is none else besides me*. This wisdom of the flesh is that which will not allow the childe Jesus any room in the Inne of thy heart, but thrusts him into the Manger, which is, under the meanest thoughts, poorest respects, and lowest love of thy soul: but in the mean time, this Whore her self takes the largest rooms, and highest chambers; that is, she is most supream in thy affections; with the greatest love, honour and respect that may be: thus doth this Whore the wisdom of the flesh, exalt her self as God; yea, and that in Gods temple, where she hath no right to rule



and govern; for the Apostle tels us, *that we are not our own; but are bought with a price; that is we are to own no Lord, but hee that hath bought us: to render no obedience or servitude to any, but to that God who in our flesh hath redeemed us, according to the Commandment thou shalt have no other Gods but me: but self, flesh and creature, will be God in Gods kingdom; which caused God to take up a complaint against his people of old; Have I been a barren wilderness unto thee, or a land of darknes wherefore then say my people, we are Lords, we are Lords, and we will come no more after thee?*

Now the creature running astray from the Lord, commits fornication with the great whore, the wisdom of the flesh; attributing all power, glory, salvation and happines to selfish wisdom: and therefore *Babylon* saith on this wise, *Isa. 14. 13. I wil ascend into heaven; I wil exalt my throne above the stars of God; which is, when the wisdom of the flesh is exalted above the highest sphere of divine light in the soul; nay, v. 17. I will be like the most high.*

Behold, O man! the aspiring, exalting nature of thy carnall wisdom: The wisdom of the Serpent would needs have *Adam* to be as God; and to see by his own eies, and to walk by his own light; which Serpent is nothing in the mystery but the wisdom of the flesh, carrying



rying the soule above that centre that God hath seated it in; causing thee to walk by her blaze, and not in Gods light to see light; to hate, scorn, and put a mean estimation upon any motion of God or goodnesse; alwayes thinking thy way the best, and thy counsell the safest; and thus doth this Whore thy fleshly wisdom, exalt her self above all that is called God in thee; and sits as Gods in thy soule, which is *Gods Temple*. So much for answer to the first question; namely, what this great Whore is?

Now, thou having attained some spirituall discovery of this Whore, both by her names & nature; it remains, that we proceed in answer to the second question: which is: namely,

*How this Whore works, and what pretences she deludes the soul by.*

Now therefore know, o man! that this Whore works in a mystery; upon her forehead is written, *Mystery*, Rev. 17.

When *Antichrist*, or thy fleshly wisdom is most apparent in any sinfull action; yet in that appearance, she is very mysticall: so that indeed; upon her most open workings in the heart, there is written *Mystery*.

It is a property of a Strumpet to pretend what she doth not intend to her Lovers: behold a character of the mother of Harlots, thy

fleshy wisdom, *she is very subtil of heart*, Pro. 7. she alwaies pretends, what she never intends : So that here, all is well in the history, but meer deceit and delusion in the mystery; this Whore she will present a glorious shew, but there is nothing but wickednes and harlotry intended.

This is that spirituall *Judas* that will betray thee with his salutations : you shall finde this Whore in a religious Dress, many times; that hereby she may deceive the heart of the simple; observe how the Harlot, in Prov. 7. beguiled the young man, *She caught him, and kissed him, v. 13. and with an impudent face, said unto him: I have peace-offerings with me; this day I have paid my Vows:* This Whore in the mystery, is thy fleshy wisdom, and thou art this *simple young man*, who art deluded by her. Behold therefore, O man! the impudency and boldnes of this spirituall Whore; she is not ashamed to shew her forehead to thee : but here is a mystery all this while, that thou seekest not.

Now therefore know, O Christian! that this whore appears to thee in all thy spirituall performances, and sacrifices to the Lord : if thou dost but observe, thou shalt see her appear in Prayer, in Humiliation, in Fasting, nay, in all outward Ordinances, thou shalt see thy fleshy wisdom in all these things, steal thy heart

heart from the Lord, by attributing something to forme, flesh and creature: so that we are apt oft-times to blesse our selves in our spirituall performances, and sing a *requiem* to our selves in our fleshly forms; so that hereby, all our duties are but the Sacrifices of the Whore, the Vows of our fleshly wisdom, which she appeared in, to delude us:

Now, woe and alas for us! that ever we should be deceived by this Whore, in those things wherein we think is least appearance of her; but here is plainly seene her mysticall apparition.

This Whore meets thee, *o man!* in all thy religious performances; & there doth she attribute all the goodnes of all that is done to her self; & thou also givest consent to it, and to commit fornication with her: hence it is that the *woman* is said, *Re, 17.* to have a *golden cup in her hand, full of abominations, and filthines of her fornications,* a golden pot but a bitter potion

This Serpent, our fleshly wisdom appears to us with her speckled skin; but within her, there is deadly poyson: Beware then of this Whore, in all her glorious appearances and golden manifestations; for all this is but to ensnare thy heart with her treachery: the wisdom of the flesh will meet thee many times arraigned in Purple and Scarlet; coloured and deck-

ed with gold; which in the mistery are nothing else but shews of glory to thee: she will meet thee in good performances; and there she will salute thee, and tell thee that thy good duties have prevailed with God for thee; and she will tell thee, because thou art under such an outward form and carnall dispensation, that therefore thou art better then other Christians, which enjoy God in a more spirituall making out of himself: thus she will endeavour to make thee drinke of her fornication, by proposing her golden cup to thee: and thus poor seduced man, commits folly with himselfe, or his own wisdom in all outward worship whatsoever; forsakes God, in praying, fasting, mourning, and all outward forms; and is carried away more with the decency, order and trimnes of the Whore, in an outward dispensation, then the power and life of godlines, that God requires in a Christian. And so much shall suffice for the setting forth of the first delusive presence of the Whore; which is to array her self in her glory, the better to effect her design upon the poore creature.

2. The design of Antichrist, or thy fleshly wisdom, is alwayes to bring thee out of love with God. O! its death to the Whore, when she seeth that thou desirest to be constant to thy husband *Jesus*; who hath espoused thee to himselfe

himselfe; and therefore she is still labouring to bring thee out of love with Christ, and God.

And this she labours to effect, by causing of thee to thinke that God doth not love thee; that so hereby she might estrange thy heart from the Lord.

It is the worke of this Serpent, to raise in our hearts hard thoughts of God: all poore afflicted soules, whoever you are that greive under the pangs of an accusing conscience, hearken, behold and consider, how the wisdom of the flesh deludes you, by causing you to looke upon God in the glasse of flesh and creature; and so hereby to apprehend him to be what he is not.

Poor soul! thou tellest me there is no mercy in a Christ for thee; and prithe why so? O, alas! God loves me not, he is offended at me, and displeased with me; I have been so vile a sinner against him.

Now all this while the poor soule doth but looke upon God according to the dictates of selfish wisdom; and so it apprehends God to be like it self: *Thou thoughtest, saith God, that I had been altogether such an one as thy self:* Because we are angry with God many times, therefore we are apt to thinke God is froward with us; whereas, *God is love, saith the Apostle, Eph. 1. 7. Job 4.* and therefore God tels us, That

*his thoughts are not our thoughts, nor our waies, his waies, Isa. 55.*

The wisdom of the flesh endeavors to put out, and extinguish the light of God in a Christian; whereby the soule might see God to be purely love and mercy; and will propose its own glasse to the creature; which renders God to be what he is not, to mans apprehension:

*13* So that when the soul would fain be refreshed with the comfortable aspect of Gods presence, then comes fleshly wisdom, and tels the soul it must not behold God according to his love, but according to its own iniquity; and so hereby dasheth the soul upon the rock of desperation; insomuch that the poore creature now concludes, that God is angry with him, and is resolved not to shew him mercy.

Now when the Whore hath thus estranged the heart from the Lord, by perswading the soule, that either God is not able, or willing to helpe in its misery; then she propounds her own way to the creature; she will perswade the creature never to go to God again; but rather with the Prodigall, to goe and feed upon the husks: as namely, upon prayer, fasting, or some outward and carnall Ordinances: and here the soule, estranged from the substance, commits adultery with the Whore, in substituting

sting on the shadow, forsaking the fountaine, running to the broken cisterns, and so commits a great evill against the Lord : and thus poore naked man runs from God, as from an enemy, behinde the trees of his owne creating ; and before he will be beholding to God for a cloathing, he will cover himself with the Fig-leaves of his own fleshly wisdom, and so commits adultery with the Mother of Harlots : and now thou seest another delusive pretence of the Whore, by raising hard thoughts of God in thee, by bringing thee out of love with the Lord thy Husband, that so she might the better steale thy heart from God, and rob him of his due and propriety.

2. This Mother of harlots, thy fleshly wisdom will propose her self to be al to thee, that so she may draw thy affections after her ; she will tell thee that she can supply all thy wants, and relieve all thy necessities, and therefore thou needest not to be beholden to God for any thing ; she will tel thee with *Adam*, that she can give thee the knowledge of good and evill ; and she can open thy eys, and she it is that gives thee any thing ; therefore the text saith *Pro 9. 13. A foolish woman is clamorous, she is simple and knows nothing : this foolish woman is thy fleshly wisdom, O man ! for the Apostle saith, The wisdom of the flesh is foolishnes with the Lord ;*  
 - 1930 which



which although it be foolish, simple & knows nothing, yet she is very clamorous; that is, her voyce must chiefly be hearkened unto: if the *still, small voice of the spirit* utter it selfe in thy soule, how doth the clamour of thy foolish fleshly wisdom as it were out-cry, and drown the utterings of God in thee; therefore the text saith, v. 14. *That she sits in the door of her house, and the highest places of the City to call Passengers who go right in their way; who so is simple let him turn in hither, and as for him that wants understanding, she saith, stolen waters are sweet, & bread eatē in secret is pleasant.*

Alas! poor selfe seduced man that reads this History, and seest not that thou thy selfe art the very person intended; know therefore that thou art this passenger, who whilst thou art travelling right on the way to seeke after Christ, art deluded by the clamour of *this strange woman*; whilst thou art seeking after wisdom, she bids thee turn in hither, she hath wisdom and knowledge for thee; although indeed she is simple and knows nothing: *ô Sirs!* how wise would self be, when it is nothing but folly in the abstract.

And thus, *ô man!* thou art invited to *Babilons banquet*, and runnest after the *stolen waters of the whore*, thy fleshly wisdom; which stolen waters in the mystery, are nothing else but the  
depri-

depriving of God of his due in all his works in the soul. When God brings forth his wisdom and divine light, in the soul, then flesh and selfe will tell thee that all proceeds from them, and so steale Gods propriety from him: and thus man runs from God, and is estranged from the Lord, and eats his bread secretly with the Harlot.

And this (in my apprehension) is a third delusive pretence of the Whore, so to shew herself to the creature, as if all fulnes were treasured in her; in whom indeed is nothing but vacancy and emptines: thus doth this Whore draw us from the Lord our lover, who hath ever bin constant to us, and that in the very height of our inconstancy to him.

It is the design of God in us, to bring us to live upon his fulnesse, and to feed upon those divine dainties, which he will carve out to us: and what soul is it, that in the time of his constancy to the Lord, ever wanted any thing? nay what spirituall refreshments and incomes of divine glory have our souls tasted of, while we have kept in our Fathers house?

But when once *feshurem* waxeth fat, and kicks; when once we, *prodigal-like* forsake our Father, and think that there is enough in selfe and creature to subsist upon, when once we begin to loath the *beauenly Manna*, *Christ Iesus*,  
and

and to esteem more of the Flesh-pots, Garlike and Onyons of *Egypt*, the raw and ranck discovery of *this whore of bondage in us*, when we prefer the husks of swinish self, and wisdom before the dainties of our Fathers table; truly we shall at last come to know the want of divine joy and comfort.

Know therefore, *o man*! that in all thy wanderings from the Lord thy full fountain, to self thy broken cistern; thou in the mean time, art drawn by the Whore, thy fleshly wisdom, to yeild to her wickednes, *By her flattering lips she forceth thee*, Pro. 7. 21. and thou goest after her as a *silly Oxe to the slaughter*, till a *Dart strike thorow thy liver*; which dart is one of the fiery Darts, which the Apostle speakes of, even the woundings of conscience, the gnawings of the Worm, in thee: and this is that spiritual death, which thou hast brought upon thy self, by committing adultery with the Whore, thy fleshly wisdom; who hath stolen thy heart from the Lord, by attributing all fulnes to herselfe in thee, and now she leaves thee, as not being able to helpe thee in thy woe, distresse and misery: and so much shall suffice for the discovery of a third delusive pretence of the Whore; whereby she deceiveth the heart of the simple man.

4. This Whore, the wisdom of the flesh, is very

very changeable in her appearances; it is the policy of an Harlot to suite her self to the humour and fancy of her Lovers; that so thereby she may still retain and keep them in her favour.

Even so it is with the spiritual Whore, the mother of Harlots, thy fleshly wisdom, which will still be moving and changing her self in her appearances to thee, that so her design may be carried on the more subtilly, therefore the text saith, Pro. 5. 6. *Least thou shouldst ponder the paths of life, her waies are movable, thou canst not know them:* Behold here, as in a glass the nature of this whorish woman; the wisdom of the flesh! how movable is she in all the puttings forth of her self to man; if thy heart leads thee to all manner of palpable prophanes, this whore will encourage thee to this course of life, and she will tell thee, that there is time enough yet, to be sorry for thy misdeeds, and if through the motions of goodnes, thou beginnest to ponder thy wickednesse; and therefore art resolved to mend thy wicked courses, and to be more morally vertuous for the time to come; this whore will move with thee hither also; she will lead thee forth to the presence of many a good morall action, as to extend Alms, to feed the hungry, to cloath the naked, to visit the sick, and to leave of thy

thy old vices thou hast formerly lived in; this she will be well contented with: she will be willing with *Saul*, to kill part of the spoils, some open vices and palpable prophaneness, but *Agag*, and the fattest of the cattell, the chaste lusts of thy heart, she will work yet under that in the Mystery must be spared: thus the Whore will conform her self to man; nay, thou art brought by higher light to see that godlines doth not consist onely in refraining from some open vices, and imbracing the contrary vertues; but there must be Religion as well as morality looked after: and therefore now thou art resolved to take upon thee some outward Profession of Christianity.

This Whore will change her appearances to thee here also; she will come forth to meet thee with her Peace-offering and her Vows, she will move with thee to Fasting, Prayer, and Humiliation; provided, that all this while thou attribute the glory of all to her self; she will move as high as any outward Ordinance with thee; and all this is lest thou shouldst ponder the path of life.

Lest thou shouldst question this Whore in her wanton gesture, and gaudy attire, she will behave her self more religiously, and adorn her self more demurely; that so hereby she may the more cunningly draw thy affections after her

er; and thus poor seduced man is mystically  
misted, by the flateries of this whorish woman;  
and in the mean time he *think* he serves God,  
and this is a fourth pretence of the mother of  
harlots, to move and change in all her appea-  
rances to thee, that so by her conformity to  
thee in every respect, she may yet keep thy  
affections entire to her self.

5. It is the property of this strange woman,  
thy fleshly wisdom, to render *Christ* to be at a  
distance from thee, in all her fornications with  
thee.

If man in all his adulteries from the Lord,  
did but seriously consider and really under-  
stand, that his first lover Christ Jesus is in him,  
and seeth him in all his strayings from him;  
and how he eats his bread secretly, with the  
wisdom of the flesh; surely he would be asha-  
med of his folly, and would not dare thus to  
commit harlotry in the sight of his spirituall  
lover; and this the wisdom of the flesh knows  
right well, and therefore labours might and  
main to render Christ at a distance from the  
creature, that so the soul might not be afraid  
to commit fornication with her.

Therefore it is the language of the Whore,  
Pro. 7. 19, 20. *The good man is not at home, he is  
gone into a far country.* And behold the langu-  
age of this mystical trumpet, the wisdom of the  
flesh!

flesh! Shee will perswade thee that thou may take a little liberty to sinne, that thou may exalt self a little, in religious performances for God seeth thee not, he is in heaven, and not in thy heart; and thus, man being deluded by the flatteries of this Whore, becomes that *Fool who hath said in his heart there is no God*: that so he might magnifie, deifie and worship self in Gods stead.

Self and flesh will not own the manifestation of God in the soul, when the Lord lets forth the beams of his glory into the heart of man, and doth, as it were, draw up the soul to a higher center; by giving it some taste of the powers of the world to come: it is the work of thy fleshly wil some to extinguish this divine light in the soul, and as it were to corrupt the stomach, and put the mouth out of taste, that so it might not relish or digest those divine dainties.

And notwithstanding those open appearances of Christ in thee, yet the wisdom of the flesh will tell thee, that the good man Christ Jesus is gone abroad, he is at a distance from thee: This whore will be contented that thou shouldest know any thing but Christ Jesus, and him crucified in thee; she is willing that thou shouldest know Christ naturally, but not spiritually; Christ in the history, but not in the mystery



Mystery: Christ for thee, but not Christ in thee: it is possible for a man to know very much of the flesh of Christ, to be acquainted with the history of godlines, to live under carnall Ordinances and fleshly dispensations, to talk and dispute upon high principles, to be higher in the understanding of the Scriptures than others, by the head and shoulders with *Saul*; and yet for all this, he may in all these things commit adultery with the Whore; all these things may be to him no more, then the *Sacrifices and the Vows of this spiritual Whore*, the wisdom of the flesh: he is not the true Professor therefore, that can read, hear, fast and pray, and worship God in an outward dispensation, but those are the true circumcision that worship God in the Spirit, *and rejoyce in Christ Iesus, & have no confidence in the flesh*:

He is not a Christian indeed, that doth by the power of nature, believe what is naturally and historically reported of Christ in the Scripture, but he that by the power of the spirit, believes all this history to be verified in him in the mystery: for there is a history, and a mystery of Christ: the history is, *Christ for us*, the mystery is, *Christ in us*. Col. 1. 27.

Now that power of nature which is implanted in man, is sufficient for the giving credit to whatsoever Christ is, or hath been

for us, but not for what Christ is in us ; this must be by a power equall with that which raised up Jesus from the dead, *Eph. 1.*

Thy fleshly wisdom will be contented thou shouldest be acquainted with what Christ hath done for thee, but she will not endure to let thee see him in thee :

First, she is willing to let thee understand that Christ hath been made *flesh for thee*, but not *that the word is made flesh* in thee ; that is, that this God hath by his own power begotten himself, and brought forth himself in his own likenes in thee ; that thou art this virgin that is *overshadowed with power from on high* ; & hast the immortal seed of God in thee which immortall seed by its own power, brings forth its own self in thy soul, by the puttings forth of the motions of the spirit in thee ; this thy fleshly wisdom will not let thee behold : the wisdom of the flesh in that serpent, *Rev. 12. 15.* that casts out his flood after the woman, or a christian, in whom Christ is by the power of the Spirit born and brought forth ; this flood in the mystery, is nothing in me but the overflowing of the wisdom of the flesh, and the inundations of sinfull flesh and creature, that flow into the heart of man ; this spirituall serpent, hereby endeavouring to drown and destroy, both *Christ* and a *christian*, at once

thi it were, both the passive *Mother*, and the  
active *Babe* on a sudden, such an enemy is  
the wisdom of the flesh to *Christ* in us:

This flood of iniquity, these over-flowings  
of the wisdom of the flesh in us, is that great  
river *Euphrates*, that must be dried up, *that way*  
*may be made for the King of the East*, *Christ*  
*Jesus*, to ruinate great *Babel* in mans heart. And  
thus you see briefly, how the wisdom of the  
flesh is an enemy to *Christ* born in us.

She cannot endure to let us see the dy-  
ing of this *Christ* in us, although wee are the  
very persons that crucified the *Lamb* afresh,  
and put him to open shame, yet she wil perswade  
is otherwise: and thus poore self-seduced  
man, crucifies his Saviour every day afresh;  
and yet is so deluded by himself, that he  
feeth it not:

Consider then, O man, that thou art this  
spirituall *Ierusalem*, where *Christ* is slain;  
thou art that Judge, that condemnest *Christ*,  
in the motions of his spirit, & lettest *Barrabbas*  
thy base lusts, go uncontroulled: all the fa-  
ulties of thy soul, and the powers of the in-  
ner man, misled by the wisdom of the flesh,  
be as it were the voice of the people, cruci-  
fie him, crucifie him: thy sins are those spears  
that pierce *Christ* in spirit, in thee: and  
thus O man, thou art the daily crosse of

thy *Saviour* : and how happy should'st thou be if thou did'st discern all this ; that so thou mightest look upon him whom thou now piercest and mourn for thy iniquity : but the design of this whore, thy fleshly wisdom, is to darken thy eye from beholding of this ; shee will rather tell thee, *that the good man is not at home*, Christ is not in thee in his sufferings.

And thus poor man, misled by the Whore, becomes that deceitfull *Pilate*, that washed his hands of the blood of this innocent *Spirit*, whom it hath dispitefully crucified.

But secondly, Christ may be said to die in a Christian another way, which also this whore cannot endure we should see and behold ; and that is, when Christ dies in flesh to us, and in us ; for some times Christ lives in fleshly appearances of himself in a Christian ; some Christians, the highest discovery of Christ that they have attained unto, is fleshly forms and fleshly ordinances ; and thus many a Christian enjoys Christ as really, and as comfortably, as the Disciples did the naturall flesh of Christ ; now Christ he would needs die, depart, go away from his Disciples in the flesh, that so he might come in a higher, and more glorious dispensation to them ; even so oftentimes Christ doth likewise die in a Christian, to all outward and fleshly dispensations : and

this

his death the wisdom of the flesh cannot in-  
sure that the soul should discern; how often  
both God goe out of all low appearances to  
Christian? Inſomuch that a poor Christian  
many times can finde no Christ in his forms  
no comfort in Ordinances, no joy in duties  
and performances; but with Mary, stands  
*weeping at the Sepulchre*, or those dead dispen-  
sations where Christ is buried, and can see no  
appearance of *Jesus* in them, burall this while  
*it seeks the living among the dead*, and thus  
Christ dies in a Christian to all fleshly appea-  
rances, many times, and truly look what sor-  
row fell upon the spirits of the poor Disciples,  
for the departure of their Lord (in the flesh)  
from them; the like sorrow and grief falls upon  
that Christian, from whom Christ is departed  
in all outward dispensations:

Christ compares that present estate and  
condition of the Disciples, to a woman in tra-  
vell, *Joh. 16, 21, 22. And ye now therefore have*  
*sorrow*, saith Christ: behold O Christian, the  
lively Image of our condition! when Christ  
crucifies his owne flesh to us, in all those out-  
ward dispensations, wherein formerly wee  
have enjoyed God.

Happily, heretofore we have seen much of  
God in our outward formall fellowships one  
with another, in fleshly Ordinances, as Bap-

isme of water, and breaking of bread; but when  
 now happily Christ is crucified in all these Com  
 things to us, and wee finde nothing but de a  
 flesh there; nothing that can administer any  
 spirituall comfort in any of these things; see  
 nothing but form and bare flesh, bare water,  
 bare bread and wine; insomuch that we now  
 confe sse, that our highest attainments of the  
 knowl edge of Christ, have been but a know  
 ledge after the flesh; now here lies Christ cru  
 cified to all these things, and the soule dead to  
 its wonted discoveries;

Now the design of thy fleshly wisdom is  
 to darken this death of Christ in thee; she  
 cannot endure that the soule should move out  
 of its fleshly discoveries, for she loves the out  
 ward order, and fleshly decency of all these  
 things; and therefore she'll tell thee, that  
 Christ must be found here, or no where; and  
 thus keeps the soule in bondage to her selfe;  
 insomuch that the poore creature goes againe  
 and againe to his outward worship, and yet  
 findes no living Christ there; nor is possibled  
 with any more comfort in them, then pro  
 ceeds from the power of the flesh, whereas in  
 deed the soule should be willing to waite in  
 this dead condition, for the return of the Spi  
 rit; to lie empty and bare at the gate of mercy  
 out of all those formall dispensations, from

whence




whence Christ is departed ; waiting for the Comforter: and therefore my counsell is to all those who see Christ dead to all such carnall and fleshly dispensations in them ; Christian, wait upon the Lord, *and thou shalt renew thy strength* ; Christ must have his time to lye in the Grave, hidden from thee in all his appearances to thee ; but this know, he will see thee again, in a more spirituall discovery of himself ; it is but awhile, and he that shall come, will come, and will not tarry ; and will take thee up into himselfe , above these types and figures ; he will be thy water, and bread, and wine to thee ; he will bring thee to the enjoyment of the substance , and thou shalt no more live upon the shadow ; thou shalt live upon the kernell, and not alwayes be cracking upon the shell ; *For if we be dead with Christ, we shal also live together with him* ; but be sure in the meane time, that thou beware of the Whore, lest she by her appearances to thee in all outward worships, make thee beleive that Christ is living in all those things wherein hee is dead and buried. And thus in brief, you see that this strumpet the wisdom of the flesh, is an enemy to the discovery of Jesus Christ in us. And now me thinks by this time we may see *who is the great Antichrist that John speaks of in his first Epist. 4. c. 3. v. That every spirit*

C 4

*that*



that believes not, or denies Christ come in the flesh, is *Antichrist*: and what is it now that denies Christ come in the flesh? If thou would'st know Christian, what this *Antichrist* is, and where she lies, thou needest not goe far to discover it; thou needest not go to *Rome*, *Canterbury*, or *Westminster*, but thou maiest finde that *Antichrist* in thee, denying Jesus to bee come in thy flesh.

 Oh, all ye that would faine shew your selves professed enemies to this *Antichrist*, that man of sin, who seeks to destroy root and branch, all those in whom you conceive there are the appearances of him; return, return, o man into thy own bosome, and there behold him lying secretly in thy own soule; there is the *Antichrist*, that denies every manifestation of God in thy flesh; this is the Whore that thou daily commits fornication withall; this is the *Babylon*; whose downfall will be joyous to the Saints; this is the *heretick* and the *scismatick*, this it is that makes rents & divisions amongst us: and therefore we ought every one of us, to desire God to subdue the wisdom of the flesh in us, and to wait upon the Lord until he comes to shew us the judgement of the spirituall Whore, this *Antichrist* in us: and not so much desire the downfall of either *Pope*, *Presbyter*, or *Independent*, or any other state whatsoever;

but

but to desire the ruine of this *mysticall Babylon*, which is the mother of all our harlotry from the Lord: and so much shall suffice for answer to the second question, which is namely, *How the Whore works, and what pretences she deludes the soule by?*

We proceed now in order to a third question. Namely,

3 *How the soul comes to attain to a sight of her?*

In which we shall first propose the way that God doth usually take to discover this Whore to a Christian.

2. When the soul seeth her, how and in what manner it apprehends her.

First, for the way that a soul comes to attain a sight of her by:

If then, thou wouldst know the way how a Christian comes to a spirituall sight of flesh and selfe; know, that God must deal with thee as he did with *John* *Re. 17*. When God would shew *John* the judgment of the great Whore, and give him a discovery of the Whore, hee takes him *v. 3*. *And carrieth him away in the Spirit into the wilderness*, and then saith *John*, *I saw a woman*, &c.

First then know, that thou canst never behold selfe aright, till God take thee up, or carry thee away in the Spirit, *The spirituall man*, saith the Apostle, *seeth all things*, discovers all things,

things, and judgeth all things : so much as the Lord spirituallizeth a christian, so much he sees into himselfe, and discerns and beholds this mysticall Whore the wisdom of the flesh in himselfe, and now he judgeth and esteems of her as that Whore, that adulteress with whom he hath (in all his waies and worships) adulterated from the Lord :

Therefore the Apostle saith, *That the Spirit searcheth all things*, 2 Cor. 13. So long as the soul lieth under the vail of the flesh, so long self is undiscovered to him; for while the creature lies wrapt up in the mantle of nature, it is in a spirituall slumber or sleep; and lies as one, passive, under the workings of the wisdom of the flesh; rockt a sleep in the cradle of fleshly security: but now when God speaks by the small and still voyce, yet powerfull utterance of the Spirit in a christian; come up higher when God takes a soule up beyond selfe and creature; in somuch that now the creature sees all but vanity below Christ: Now I say, the creature comes to some discovery of himselfe, but never before.

That man that will view the breadth and length of a City at once, must not alwaies be walking about in the streets; but he must asay to get up to the top of some mountaine that lies above it, and so the City shall be discovered.

ed to him, with its breadth and length: even  
it is with the spirituall *Babel*, which is in  
thee, O man, even the wisdom of the flesh; thou  
must be taken above it, ere thou canst truly and  
really discover it.

2. Thou must be carried away in the spirit;  
carried quite away from all power, policy,  
strength, motion and action of the crea-  
ture:

3. The place whither thou must be carry-  
ed, that is into a wilderness; which is, into a  
lost condition to sin and self: never doth the  
soul attain to a full sight of the flesh, till the  
Lord by his Spirit doth (as it were) lose the  
soul to it selfe: when the creature comes to be  
at a losse in it self, in all its fleshly performan-  
ces; not knowing where to have recourse; but  
sees that his narrow fleshly heart is so wide a  
wilderness, that he is lost in the many turn-  
ings and windings thereof: now the creature  
comes to behold his spiritual adulteries; now he  
sees into what a lost condition hee is fallen;  
and how the Whore all this while in all his du-  
ties, worships, forms & disciplines, hath stoln  
his heart from the Lord, his first lover and ten-  
der husband: *Paul* was carried away by the  
spirit into this wilderness, *Col. 3. v. 7, 8, 9*, he  
professeth *v. 7*. *That what things were gain to*  
*him, he counted losse for Christ; yea, doubtlesse*  
*saich*

saith he, v. 8. *And I count al things but loss for the excellency of Christ Iesus my Lord, for whom I have suffered the loss of al things, & do count them but dung, that I may win Christ: Paul never knew himself, nor creature excellency a right, till God shewed him the excellency of the knowledge of Christ, and when he comes to see the worth of Christ, then he sees himself in a wilderness, and in this wilderness or lost condition, he spies the vanity of all that was flesh below Christ; so that now when God carries away a soule in the Spirit, and loses it as it were, to its self, and lets loose the beams of his own glory upon it, ravisheth the heart with his owne beauty, catcheth him up as it were into the third Heavens; and sheweth such divine excellency as it never yet apprehended; the soul by the clear aspect of his beatificall vision of God, begins now to see the vanity and deformity of it self, and is (as it were) in as great amazement of spirit, as the man doubtlesse was, who was born blind from the womb, and yet now comes to see the Sun, or as one that hath beene shut up in a darke Dungeon, and now comes to walk in the light, even thus it is with poore man in the highest glory and excellency of the flesh; when God sends forth the beames of that Sun of righteousness upon poor Man, how dark he beholds him-*

himself to be, as he stands in relation to all fleshly excellency, when God shews him the worth, value and excellency of himself in a Christ; what losse, dung and drosse doth a Christian esteem those things to be, though formerly never so glorious and excellent; and therefore *Paul* now no longer desire to be found in his own excellency, or in himself, but saith he *v. 9.* *That I may be found in him, not having my own righteousness, which is by the law; but that which is by the faith of the son of God:* the sight of *Christs* excellency, it doth so fully discover self and flesh to the Christian, as that now he loaths the scarlet colour, the glorious attire of the whore, even all its golden performances, her gilded vows and sacrifices.

O, all ye poor souls, who are apt to place your glory in any thing below Christ, and to hang your righteousness upon your prayers, fastings, mournings or any outward Ordinances, alas, how farr are you mistaken! who when the Lord comes to carry you away in the spirit, to see all your glory in Christ, your righteousness in him; you will then see the odiousness of every thing below Christ, which thou hast wondered after; thou wilt then desire that God might find thee in this wilderness, quit out of self; that here may not be any hoof of the beast in thee, but that thou mai'st wholly be incorpo-

corporated into *Christ*; in whom thou now seeest thy glory to consist: And thus you see, what the way is, that God useth to discover self, or this whore the wisdom of the flesh, to the soul.

Secondly, Let us consider how and in what manner the soul beholds this whore.

A poore creature whom the Lord hath carried away, or taken up into the Spirit; that now lives & walks in the spirit, he sees and beholds himself not as he was wont to do formerly; happily thou was wont to see a glory & excellency in things that were below God; but now on the contrary how loathsome is every thing, that comes short of the divine excellency of *Christ*: happily heretofore thou hast seen some worth in thy prayers, and in thy tears, some esteemableness in thy duties and performances, some glory in thine own righteousness, but now thou seeest all these things which before were counted gain, to be but loss unto thee; thou beholdest all thy own righteousness, to be but as a menstruous cloth, & as a filthy rag: happily heretofore thou boastest of thy pedigree with *Paul*; of the tribe of *Benjamin*, & of the stock of *Israel*; that thou art descended from such a reformed church, from such visible dispensations; so that as touching all legall worship, outward forms, and ordinances, thou maiest be nominated



minated a *Pharisee*; but now thou seest the  
downes, and weaknes of these fleshly things,  
wherein thou hast formerly boasted: now  
thou rejoycest that thou hast attained to the  
knowledge of that Christ, which is the end  
or substance of all these fleshly things unto  
thee; so that now thou hast no confidence in  
the flesh any longer; but art become one of *the*  
*true circumcision that worships God in the spirit*  
and rejoyceth in *Christ Iesus*: in a word, this  
spiritualized christian, seeth all below Christ to  
be but the garment of this spirituall strumper,  
that she useth to appear in to deceive him; he  
now sees the Whore, & her various pretences,  
and how she hath formerly deceived him in  
her severall dresses; he sees her not onely in  
her gaudy attire, but in the height of her mo-  
desty, even in her religious garment, so that  
now he seeth how the wisdom of the flesh  
makes use of all outward worship, forms and  
ordinances, to deceive the heart of the simple.

Finally, this spirituall man, hath the same  
discovery of this whorish wisdom, as *Iohn* had,  
*Rev. 17.* from the 3. to the 7. verse.

*Iohn* he saw the woman sitting upon a *scar-*  
*let coloured beast*: truly, when God carries thee  
away in the Spirit, thou wilt behold thy self  
to be the Beast, that this mysticall Whore, the  
wisdom of the flesh, doth thus vassalize man in  
his

his false condition from God; as it were Satan pack-horse to act all his designs of wickednes

This *beast*, had seven heads and ten horn; these seven heads and ten horns, are seven mountain and ten Kings, the Scripture saith; which in me, are nothing but those powers of man which God hath indued him withall; as reason, will, affection, understanding and the like; and all these *v. 13.* do with one consent give and ascribe their power to the beast, or poor beastialized man; and this Beast man, employs all these with their power to make warre against the Lamb Christ *Iesus, v. 14.* and so here is a discovery of poor misled man, fighting the bartell of the whore, his *fleshly wisdom*: all this doth the Christian apprehend in himself; when the Lord carries him away in the spirit of his glory.

2. *John* saw the woman, *v. 4.* *arraied in purple and scarlet colour, deckt with gold pearls and precious stones*: truly Christian, when the Lord takes away this false glasse eye of flesh from thee, and indues thee with spirituall ey-sight from himself, thou shalt see this whore, thy *fleshly wisdom*, in all this her glory and excellency in thee; for all these golden Pearls, and precious stons, and scarlet colours, are but the trimmings of the whore, that she usually puts on and cloaths her self with all, when she comes out to meet the sons of men; that  
so

so hereby shee might with the more facility  
glaze the eyes, insatuate and bewitch the sen-  
ses of her spirituall lovers: but now when  
God takes up a soule into Spirit, then flesh is,  
as it were unclothed to the creature; and now  
the soul lookes not at her glorious shewes,  
which formerly hath bewitched his heart;  
but he sees and knows that under that *golden  
habit*, there walks this subtile Harlot; under  
this speckled skin, there is a venemous, vipe-  
rous, serpentine carcasse: the man whom God  
hath spiritualized, when the wisdom of the  
flesh appears in him in her glory, clad with  
excellency, and adorned with all her beauti-  
full Robes; yet all this while he sees her na-  
ked and bare: the Spirit teacheth him to look  
inwardly, and not altogether outwardly; and  
this is such a mystery that the poor, carnal heart  
cannot discern, because he looks fleshly, and  
carnally, and hath not yet received this spiritu-  
all eye-sight from above.

g. But then, *John saw the woman having a  
golden cup in her hand, full of abominations and  
filthines of her fornications.*

Now that soul which God wraps up in that  
spirit of glory, he beholds this whore in him; &  
sees how she hath deluded him by her golden  
Cup, to taste of the wine of her fornications:  
for this golden Cup in the whores hand, is (in

the mystery of it ) the gilded pretences, and golden appearances of the wisdom of the flesh ; in which pretences there is contained the wickednesse of her abominations ; and filthinesse of her fornication.

A man caught up, and carried by the spirit to walk in the life of Christ, and to live in the purity of God, sees himself (as it were) now awakened out of the drunken sleep of the whore, newly risen out of the defiled bed of the flesh ; from the spirituall vomits, swinish abominations, and beastly uncleannesse that he before wallowed in.

4. Again *John* saw, *v. 5.* what was written upon the womans fore-head :

Truly, untill such time as the Lord takes a soul up into Spirit, though the wisdom of the flesh appear openly to him, though she shews her very fore-head, yet he cannot discern her in her appearances; but now when God hath caught the soul into Spirit, and carried him away in the spirit, then he sees the whore in her apparitions; he beholds mystery in the fore-head, or palpable workings of the whore, mystery in all her specious pretences: and notwithstanding all her shews of glory; yet he sees, she is indeed and in truth *Babylon the great*: the great confused whore, which breeds all that confusion of spirit in a Christian; all that

commotion, disturbance; and out-cries that are in the heart of man; all those heavy, sad and disconsolate thoughts that man is possessed with all; all that disorder that many a time is in the soul; every hard thought of God; every despairing imagination; all the gnawings of conscience in the creature: so that (I say) he now sees her to be that great Babel, or confused whore, who is the Mother of Harlots and abominations of the earth.

5. But then lastly, *John saw the woman drunk with the blood of the Saints and Martyrs of Jesus*: Truly this is the very physiognomy and portraiture of the whore, to a Christian that is carried away in the spirit, he now comes to behold her a drunken, bloodthirsty whore; he now seeth how the whore hath martyred the bringings forth of Christ, slain and crucified that man *Jesus afresh*; he sees how the whore is drunk with the blood of the Lamb in him: In a word, the Saints truly spirituallized, behold self and flesh to be the most hatefull, detestable, loathsome thing in the world to him; look how loathsome and injurious a mans *vagina* is to his stomach, even so loathsome is self to that Christian, from whose stomach God hath searched up all the corrupt flesh, by bringing the soul to be love-sick of Christ, with the operative pills of his blessed spirit: O, how hatefull now is the gold;

den cup and sweet wine of the whore, to a spirituallized man; insomuch that he now loaths & abhors himself in dust and ashes; nay indeed he begins now to wonder at himself, in his own shame and folly, as the text saith, v. 5. That when *John* saw the Whore, he *wondred with great admiration*; truly, the same is the condition of every *Christian*, who by the carryings away of the spirit, comes to a spirituall sight of this Whore, the wisdom of the flesh; he now wonders that he should be drawn to commit folly, by so filthy an harlot: he now wonders that such a bulk of filthines, such a mountain of wickednes, and spring of bitternes should be in him, and he never till now able to discern it: he now wonders that ever the lenity and mercy of God should so long bear with him in all his adulteries with this swinish whore: he now wonders that God at last hath brought him to such a sight and discovery; he admires to see where he is, & where he was; that God hath brought him from flesh, to live in spirit; from darknes, into his marvellous light; from the wais of sorrow, to that high way, the Lord *Iesus*.

And thus you see briefly, how, and in what manner, the *spirit* beholds this mysticall whore the wisdom of the flesh. And so much shall suffice for the third question, namely, *How the creature comes to attain to the sight of her?*



We proceed now in order to the fourth question, which is, namely, *When and how she shall be destroyed?*

Now in bricfe to answer to this, and so draw to a conclusion of the matter. I thus reply,


*Ans.* If then, O man! thou desirest to know how, and when this spiritual Whore shall be destroyed: It shall be done in the day, and by the comming and appearance of *Iesus* in thee: this day is the last day; and this comming is the second comming of *Iesus*.

Now as concerning this last day, know this, O man! that its nothing for thee to reade the History of the last day in Scripture; and there to see what shall be done in that day that God will glorifie himself in the Saints, and be admired in all them that believe, that then God will shewly purge his floor; and the Saints shall be like him, for they shall see him as he is: now I say, it is nothing to know this in the History, except we know it in the Mystery of it.

Thou art therefore to expect *Iesus* to come to judgement in thee; and the end of the world to be in thee: thou art to waite for the returne of this *Iesus* in spirit; which shall come to thee as he did to *John*, and shew thee the judgement of the great Whore in thee; for there is nothing that shall happen or fall out to thee, in



relation to the day of judgement, which shall not bee verified in thee in this life: though it may bee, not in the same manifestative measure or fulnesse, as it shall bee heereafter.

 As first, one signe of this last day, is, that there shall be wars and rumors of wars, Nation shall rise against Nation, and Kingdome against Kingdome: now here Christian thou mayst behold the last day to be at hand, here is gog and magog at battell with the Lamb; what is it that makes all that envy, variance, strife, sedition, emulation in the world: but the second, or spirituall appearance of *Jesus* in his People; the comming of Christ in his Saints, is not to bring peace but a sword amongst us; I confidently say, that this last day, this spirituall appearance of Christ in men and women, is the very originall of all these commotions that are amongst us; in-  
somuch that now here is, *The Father hating the appearance of Christ in the Son, and the Son likewise in the Father; the Mother in the Daughter, and the Daughter in the Mother; one brother sheathing the sword in the bowels of another, because the last day dawnes, and the star of glory is risen more in one then in another; heer's Cain killing Abel, because his sacrifice is accepted of the Lord and the others is not: I tell thee Christian, the more the whore will bestir her self*  
she,

he will not only raise outward but inward war  
against thee: which inward insurrection and re-  
bellion, is a symptom, *that the day of judgment*  
*is at hand in thee* John tels us, *Rev. 17. 14. That*  
*the Kings of the earth shal make war against the*  
*Lamb*; which Kings in the mystery, are but the  
singly governing powers of thy soul, which are  
assembled together in thee, *to this spirirual bat-*  
*tle of gog and magog*, to wage war against the in-  
nocent Lamb Christ Jesus in spirit: but the Lamb  
shall overcome them, for he is King of Kings  
and Lord of Lords; all the power and policy of  
the flesh, shal at last yield their power to Christ,  
and shall consent to the just judgement of the  
Whore thy fleshly wisdom; but till this strong  
man the flesh be cast out, by that stronger then  
he, Christ Jesus, there will be nothing but war  
and confusion in thee; so that indeed now the  
serpent is come down with great rage in thee,  
knowing that he hath but a short time; the more  
nigh the coming of Christ is, the more the Ser-  
pent spits out his venome; this Antichrist, this  
Whore, will the more earnestly bestir her selte,  
knowing that it is but a short time to her judge-  
ment. *S. John tels us Re. 12. 7. That when the wo-*  
*man had brought forth her man child, which was*  
*to rule all Nations with a rod of Iron, the wo-*  
*man upon the birth of this man childe fled*  
*into the wildernesse*, and when the woman

was in the wildernes, then saies *John*, *I saw war in heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels* (and what's all this to me?) Truly Christian, me thinks this war in Heaven is a sure symptom of the day of judgment, the end of this world in us, when God hath by his own power brought forth this man *Jesus* in us, and hath given him power to rule and reigne in this woman, or weake passive Christian: the soule presently upon the birth or bringing forth of *Jesus* in it, is immediately in a wildernes, or lost in it selfe, and lies as one amazed at this sudden worke of the Lord; and in this bewildred condition of the creature, Satan he gages warre upon it, shoots his fiery darts at it, pursues the woman with *Herod*, and seeks to devour both Christ with the Christian also: now therefore Christian, know that thy soule is this Heaven, where this great battel is fought; thou being in a lost bewildred estate, as not knowing which way to escape the woundings of Satan, and the fiery darts of the wicked, but standest as a senselesse, lifelesse marke, for thy spirituall enemies to shoot at: but Michael thy spirituall Prince Christ *Jesus*, he fights for thee against that Dragon, that Whore, that Antichrist, that labours to devour thee; so that thou art that poore passive that lies stone still,

whil' st

whilst the Serpent stings thee, and the *Dragon* exercises his cruelty upon thee, till at last this *Michael*, our Prince *Christ Jesus*, hath by his own power and strength, cast out, and so routed this *Dragon*, this old Serpent, v. 9. That now his place is no more found in heaven or in thy soule; and thus maist thou see *Christ* judging the W hore, this Serpent in thee, insomach, that now this loud voice is uttered from heaven, or the soul of a Saint, as in v. 10. *Now is come salvation, and strength, and the kingdome of our God, and the power of his Christ*: whereas before, nothing but the dreadfull voice of hell, wrath, anger, fury and judgement; nothing but, wars, and rumours of wars heard in thy soul; yee now the day is come, *Christ* is come to judgement in us, and hath condemned the Whore in us, now the voyce of salvation is heard in thee, whereas before thou apprehendedst *God*, as *David* did, sometimes to have shot the arrows of his wrath at thee, and to have battered thy soul in pieces, by the thundering Cannon of his wrath; yet now thou seest there is a cessation of these tumults in thee, and thou now seest that sweet messenger of *God* the eternall Spirit, drawing neere towards thee with its white Flag of peace, joy, comfort and salvation, bringing comfort unto thee, by telling thee thy warfare is accomplished, thy iniquity

is

is pardoned, and thou hast received double at the Lords hands for all thy sinnes ( and then further ) now strength is come also, which is another part of the voyce from Heaven, alas how feeble and how weake, faint and unable was the soule before the spirituall resurrection of it? for the birth of this childe Jesus in it, is the regeneration, or new birth of a Christian: the wilderness the woman fled into, is that mortified dead, lost estate of a Christian; the grave where the soule is buried to every living action; and the overcoming or conquering of the Dragon, or the spirituall Serpent, the wisdom of the flesh; is the resurrection of a Saint, or that spirituall day of judgement of the Whore in us: now as *Jesus*; raised up himself by the power of the Father from out of the bowels of the earth, so by the strength and power of this *Jesus*, who is the resurrection and the life, a Christian rises out of this dead condition; and so her mortall putting on immortality, and corruption putting on incorruption, here is death swallowed up in victory. The Christian now as hee hath formerly beene planted with Christ in the likenesse of his death; so likewise now in the likenesse of his resurrection; it bears now no longer the image of the first dead *Adam*, but is risen in the likenesse of *Christ*, out of earth and flesh, which for-

formerly hee was involved and buried in, and by his rising againe, overcomes the *Dragon* by the bloud of the *Lamb*, kills the great *Goliath*, the wisdome of the flesh, and this is all by the strength of that strong man Christ Jesus who is entred into this temple, or the heart of man, and silences all these earth rumors and commotions in him; and also is the second part of the voyce from heaven fulfilled, *Now is come not only salvation but strength.*

And then thirdly, *the Kingdome of God*, that's come also, and *the power of his Christ*: our Saviour taught his Disciples whilst he was in the flesh, and knew him only after the flesh; I say he taught them to pray, *Thy kingdome come*; so that the Kingdome of Christ, in that sence, was not yet come to the Disciples; even so it is with every poore Christian, that hath attained to no more knowledge then the flesh of Christ can teach them; that doe not know Christ any other wayes, then by the beholding of his fleshly substance; as Christians doe in all outward and fleshly Ordinances, that see no more nor know no more of Christ, then bread, water and wine, and outward forms and order can teach them; the Kingdome of God is not come to them yet: while the woman was in the wilderness, the Kingdome of God was not come in her; but when she, by the strength of  
God



God was risen, and had overcome by the blood of the lamb; then she cried, now the kingdom of God is come: the woman was fed in the wilderness, v. 6. in our low and lost estate, God he feeds us with milk, because the kingdom of God, Christ, in the measure of the Spirit, is not yet come to enable us to bear stronger meats; in the wilderness, or weak condition of Saints, God feeds them with manna; but when he brings them into Canaan, he then compasseth them about with the flowings of milk and honey. This Canaan is Christ, the true rest of a Christian, the kingdom of the Father in the Saints, who drawes up the soul from these low dispensations, by degrees, as it were, til he hath seated it in himself, brings the soul out of the fleshly knowledge of himself, into spirituall discoveries of his excellency: so that now the soule prayes no more in the imbecility of the flesh, *Thy Kingdom come*, seeks no longer in fleshly forms and ordinances for the kingdom; for it is already in them, and they live in the enjoyment of it. *Now is come salvation and strength, and the kingdom of God, & the power of his Christ:* the Dragon and his Angels, they sought to establish their Kingdom in the soule: but the Lamb hath overcome them, and set up his Kingdom in the Christian; and the kings of the earth, as namely, the powers of the creature bring all their



their glory and honor unto it. Thus you see that the whore shall be destroyed in the last day, at the second comming of Christ in us; and likewise, I have discovered unto you one Sign of the last day, or day of spirituall judgement; which is, those Combats, Wars, and commotions that are in a Christian: I will but instance two particulars more, and so shall draw to a conclusion.

Therefore secondly, A second Signe or symptome of the last day, is the dissolution of the world; how that the earth, and all that is therein shall be burnt up; the Sun turned into darknes, the Moon into blood, the stars shall fall from heaven: and thus God will shake the heavens and the earth, and mens hearts shall fail them for fear; expecting the end of such sorrowfull beginnings: even thus it is with, and in a Christian, at the approaching of the Spirit of Christ in him; the World begins to be dissolved: the World is said, vers. 3. to be placed in mans heart; which World in mans heart, shall be dissolved by the fire of the Spirit of Christ; the heavens and the earth are mystically in man; and the waters, with their ebbings and flowings, are to be seen in the mystery in man; heere's God dividing the light from the darknes, to be seen in man; the waters below from the waters above the firmaments: all this is fulfilled mysteriously in man

man; in whom God separates himself; who is *pure and light*, from the darknes and nothingnes of the creature: *The Fowls of the Ayre, and Fishes of the Sea* are mystically in man; as namely, those flying *phantasies* and swimming *notions* of the creature; in a word, heer's every thing *bringing forth fruit after its kinde* in man; and all Gods creation, good in its own kinde, in this first world, which is in mans heart.

But now this first world, this first *creation* must be dissolved; whatever excellency God hath endued man withall, in this *first creation*; whatever maturity of wit and ingenuity the Lord hath lent man; how high soever, and how large soever, the Lord hath naturallized the creature; yet all this excellency shall *vanish away*; all this worldly glory, as I so call it, shall be consumed and burnt up: but alas I how hardly is this believed, how impossible is this to carnall man, that all this godly creation and worke of God in his nature, should bee annihilated; that reason, naturall understanding, and wisdom; nay, nature it selfe, should bee consumed: but this is the Lords act, *his strange act*, his work, and wonderous work in a Christian:

Now therefore, consider Christian, that this is but the old world, or first or lowest manifestation of God in thee; which old world  
must

must passe away and be no more : *Iohn* tells us, that he saw a new heaven and a new earth, *Rev.* 21.1. *For the first heaven and the first earth was passed away, and there was no more Sea; what's all this ? Truly Christian in me its thus much, when this day dawns, and this day star Christ Jesus ariseth in our hearts, when the morning sun even Jesus breaks forth upon us in his glory, warmth and splendor, then begins this world within us to be dissolved ; the heavens and the earth in us, begins to melt with the fervent heat of this sun, and fall away to nothing : and the Lord instead of these, frames a new heaven and a new earth : so that all that was nature and pure reason, and ingenuity, is quite dissolved, and a new work wrought in the soul ; that takes up the heart above its former excellency and glory ; although that were good in its kinde, yet God will please by the more glorious discoveries of himself to drown all this former creation, and to beget all things new in the creature ; and then not onely the heaven and the earth passed away, but also there was no more Sea:*

This Sea, or these waters in man, are those great overflowings, and inundations of nature; the swellings and roarings of proud self and creature; this deep silence shall be dried up by the heat of the *Son of righteousness*: These waters

Waters are the very throne of the whore, or the very seat of the wisdom of the flesh: now when this Sea shall be dried up, then there shall be a place no longer for this Spirituall whore found in heaven, nor yet in the foule of a Saint.

O, what cause of joy is here for all the Saints! yea, what eager pantings, after the power and kingdom of Christ, should this beget and operate in us, to consider, that in the day of Christ the whore shall be destroyed in us, the Sea shall be dried up, and the heavens and the earth shall passe away.

If any man yet shall ask, when this last day shall come, and the end of the world shall be accomplished? I answer then with Christ, *Thou this generation shall not passe away, til all these things be fulfilled*; all these things thou must expect to be fulfilled in thee, even in this life; O thou christian, although happily not in the fulnes and glory as shall be hereafter.

Tell me therefore, O thou experienced Saint! whose conscience can testify all these things to be true: how hath the appearance of Christ in thee, many a time confounded, as it were, all thy naturall vigour and power? How hath it spoiled principalities and powers, the might and dominion of all naturall excellency? How hast thou seen thy self out of thy self

as it were, beyond and above that earth thou  
hast been in formerly; wrapped up with *Paul*;  
in the 3<sup>d</sup> Heavens, as it were, beholding that  
glory, that all thy old created light could never  
discern, living for a time in *that peace of God*  
*which passeth all understanding*: Nay, shall I  
yet further tell you, at the second comming of  
Christ in us, *Our Sun shall be turned into dark-*  
*nesse, and our Moon into blood, our Stars shall*  
*fall from their center*; All that light of Reason  
and Nature; all those fleshy meteors, as also  
fixed stars, which have appeared at their severall  
seasons in man, which did discover something  
of God to him; in a word, all the inferiour  
with the superiour discernings of God, that the  
creature hath had formerly, shal be extinguish-  
ed, and shall appeare to him to be but darknesse  
and obscurity: the Sun, or the superlative light  
shall be turned into darknesse; and the Moon,  
or that light which guides the more obscure  
part of man, shall be turned into blood and con-  
fusion; and God wil now create a new world  
in us, *Old things shall passe away, and all things*  
*shall become new in us*. When the Apostle had  
been treating of the dissolution of the world, in  
the 2 *Pet. 3.* he comes to minde the Saints of  
the mystery of that history, v. 13. *Neverthelesse,*  
saith he, *we according to his promise, looke for*  
*new heavens and new earth, wherein dwell*

righteousness, although this old Foundation and fabrick shall be dissolved, and Christ that day of the Lord, shall come even as a Thiefe in the night, and deprive us of all the excellency of our present station; waste, destroy, and burn up all our Gold, Silver, and pretious stones, consume all the glory of our present being, yet saies he, here is one comfort, we look for a new heaven and a new earth, wherein dwelleth righteousness, God never confounds the old, but he brings a new, the manner of Gods new creation is, to new modelize the heart, to new mould the creature, to create a new Christian, as it were to spiritualize the Christian: in a word, it is to swallow up the soule in himselfe, to drown, confound, and bring to an end, all creature-glory, in his own incomprehensive excellency.

So that the Saints are said to be that new *Jerusalem* that came down from God, deckt and adorn'd with the glory of God onely, as a Bride adorned for her husband.

They are called new, because Christ in them hath created a new world; this new *Jerusalem* had no Temple in it of it selfe, but the Lord God and the Lamb were the Temple of it; truly, that soul in whom the Lord God hath made this desolation of creature-excellency, and hath created all things anew; this new *Jerusalem* or new Christian, hath no Temple but Christ.

In typicall *Jerusalem* there was a Temple, but *Christ* prophesied, *That there should not be a stone left upon another, that should not be thrown down, Mat. 24.* Even so, when God creates all things new in a Christian, he will demolish all that was in his stead, before he come to establish his new creation: and hee will make himselfe the Temple of a Christian: what ever the soule sees in any outward things, as Formes, Ordinances, Worshipes, and the like, yet *Christ* will destroy and throw downe, and bring to nought these things, and make himself all this, and much more to the Christian. And thus you may see the day of judgement in a Christian: here you may see *Christ* sending his Spirit into the worldly heart of man, convincing it of judgement, because the Prince of this world is judged in him.

I proceed now to the third discovery of the last day, which is, namely, *The destruction of Antichrist, or the downfall of the Whore*; which doth yet further manifest to us, that this last day is in us, the coming of this day of *Jesus*; & the appearance of this starre in us, is the last day of the *Whore* in us: no sooner doth *Christ* appear, but down falls the Kingdome of the Serpent, our fleshly wisdome: and therefore if thou wouldst know how this *Antichrist* shall be destroyed, the Apostle tels us, *2 Thess. 2. 8.*



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That the Lord shall consume him with the breath of his mouth, and the brightnesse of his coming. This bright comming of Christ in us, shall dispell that darknesse, and discover that fog, that with-holdeth or hinders the revelation of the whore. Christ wil then put aside the veil which is before this *varlets* face; namely, all her specious pretences, and shewes of glory. Christ is that Mountain spoken of in *Isa. 25. In whom God shall destroy the veil of the covering that is cast over all people:* but this must be fulfilled when this Mountain Christ Jesus shall be established upon the top of the mountaines in our souls; or when Christ by his own power hath seated himselfe in us, above every high thought and vain imagination; when the child *Jesús* is given to us, and hath gotten the government upon his shoulder, this is the time of the *Whores* demolition in us: I say, it is the work of Christ by his coming in a Saint, to discover the *Whore* to him, to take away that veile of flesh, and those mists of obscurity, which this *harlot* hath interposed between her selfe and the soule: when the day dawnes, the darknesse vanisheth away; even so, when this day, Christ Jesus, dawns in thy heart, when day breakes, as I may so say, in thy soul, then begins the darknesse in thy heart to flye away, and now thou comest to be one of the children of  
the

the day. In a word, now thou canst see, discern and distinguish, and before thou couldst not. Alas Sirs ! a poore soule that walks in darknes, and sees by no other light but by the blaze of Self, and by the sparkes of his own fire, he may be compared to a man that sees by candle light, who cannot discern one colour from another : even so it is with all naturall men, they are not able to see what's good from evill, or what's light from darknesse. O the palpable blindness of all poore creatures, in whom this day, Christ does not appeare ! This it is to have eyes and see not, eares and heare not.

This sad obscurity of a man that walks not in the *light*, may fitly be compared to that *darknesse* which might be felt, the soule feelles many times what his blindness is, how it deprives him of the beatificall vision of God, brings him to wander from the way Christ Jesus, causes him many times to *stumble* at that *stumbling-stone* ; and all this is, because the day is not dawned as yet : but now, when the *Sunne of righteousness* arises in the soule, why then here comes *light* to them that sit in darknesse, and in the shadow of death, and now this light guides the soule into the way of peace. It is said of new Jerusalem, Rev. 21. *That it needed not the light of the Sun, or of the Moon : for the glory of God did lighten it, and the Lamb was the light.*

*light thereof.* All which in me is thus much, when God comes to create a new Heaven & a new earth in a Christian, when hee comes by the power of that regenerating Spirit, to make his *Jerusalem* a new *Jerusalem*; in this new estate he will give her new light to walk by; so that now the *Saints* shall have no need of the old *Sun*, or the old *Moon*; no need of the old light of Reason and Nature, but here is new light brought forth now in the Soul; the new light is *Christ*, or the *Lamb*, who by the radiant beams of his splendor, fills the soul with the glory of the *Father*, and destroyes, or extinguishes all other inferiour lights in the soule. We live in a generation wherein both Presse and Pulpit doth cry down new lights; and truly I cannot much blame them that so doe, because as yet they walk in the light of the old Sun and Moon, and are to be comprehended under the notion of old *Jerusalem*. But tell me now, when the spirit of glory hath darkned this *Sunne*, and turned this *Moon* into blood; quite confounded and brought to nothing the highest spheare of this naturall excellency in them, when this old *Jerusalem* comes to be made new; then you shall heare a new voyce crying up the new light of God manifested in them. O Christian! I tell thee, thou art a thrice happy man, to whom the Lord hath made the  
Lamb

Lamb a light. This *Lamb-light* is an innocent light, a righteous light, a pure light, a discovering light; it is this light that discovers the hidden and obscure *Whore* unto thee; it is the light of Christ that uncovers and strips the *Whore* stark naked before thee, of all her glory and excellency; so that now thou beholdest her out of her purple and scarlet colour, even in her very nakednesse and shame. And thus you see how Christ in his day, in a Christian, does first of all discover the *Whore* unto him.

But secondly, in this last day, or Sun rising of Christ in a Christian, it is the work of Christ to destroy, as well as to discover this *Whore* in us. As it is the property of light to destroy darknesse; so it is the property of Christ to destroy Antichrist in the day of his appearance: it will be the work of Christ by his coming in thee, to root out that Spirit of Antichrist, head and taile, root and branch; in so much that there shall not be left one hoof of the *beast* in thee. When *John* saw the Angel come down from heaven endued with great power, *Rev.* 18. who enlightned the earth with his glory, immediately he heard this voyce, *Babylon is fallen, is fallen, and is become the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird.* All which teacheth me thus much, That when the Angel of the E-



verlasting covenant Christ Jesus, is by the Father sent downe into the hearts of his Saints, who comes by the power of his Spirit, and enlightens the earth or earthly man with his glory; when the earth is filled with the knowledge of the Lord; when the glory of this sun comes to enlighten and beautifie our earthly hearts; then is the time of Babylons downfall: now is the season of the whores destruction; now is the Saints time of Hallelujah; now rejoyce over her thou heaven, and all the holy Apostles and Prophets, for God hath avenged you on her, v. 20. The Prophet Malachi tels us, ch. 4. that the day comes that shall burn as an oven: This day is Christ Jesus, who indeed shall so baptize us with the holy Ghost and fire, as that he shall consume and burn up, waste and destroy all the appearances of the whore, the wisdom of the flesh; and therefore the same Prophet tels us, ch. 3. 34. That he shall sit as a Refiners fire, & as Fullers sope, & he shall purifie the sons of Levi, that they may offer to the Lord an offering in righteousness. This day must burn in us, this Jesus must be a refiners fire to us, before we shal see the downfall of mysticall Babylon: the work that Christ hath to doe in us, is to destroy mortality, and to cloath us with immortality; to destroy this corruption, and to cloath us with the incorruptible righteousness of himself.

After



After the downfall of the *Whore*, Rev. 19. John tells us, v. 8. that there was granted to the *Lambs wife*, that she should be arraigned in fine linnen, cleare and white, &c. In which I observe first, the love of Christ to the soule; Christ did first of all by his blood and passion, purchase the soul to himself, to the end that she should be a constant *Sponse* unto him; but she hath adulterized from her husband, committed harlotry from her first lover, and hath taken part with *Antichrist* against him: upon which adultery, the jealousy of the Lord arises in himself; and as jealousy is said to be the rage of a man, so the Lord, as I may say, in the rage of this jealousy, comes & destroys this *Antichrist*, kills sin in the Christian; sheaths the sword of the Spirit in the bowels of this spirituall *Antichrist*, breakes the head of this Serpent in us: but yet notwithstanding entertaines this adulterized creature into his love & favour, does yet once more espouse her to himself, by a fresh act & manifestation of love and favour: you may see an Embleme of this love in *Hos. 3. 1.* where God commands the Prophet to go with a message of love to the woman that played the harlot with him, *Goe, yet love a woman, beloved of her friend, yet an adulteress: though she be an adulteress, yet I am her friend, though she be an harlot, yet I send love-greetings towards her, though she hath bin*

*unconstant towards me, yet I will own her to be the  
my wife, my spouse, my beloved. And therefore* the text sayes, *that it was granted to the Lamb's  
wife, that she should be arraigned in linnen, clean  
and white; which likewise dictates to me,*

In the 2<sup>d</sup> place, the purity that this day of  
burning, Christ Jesus in spirit, workes in the  
heart of his people; hee doth not onely take  
from it the garment spotted with the flesh, but  
likewise cloathes it with the shining Robe of  
Righteousnes; he doth not only empty a soul of  
its own corruption, but likewise fills it with his  
glory, beautifies it with his own adornings: O  
fair, beautifull, amiable creature! whose beau-  
ty and excellency consists in Christ, that Divine  
centre of brightnesse and glory: this will send  
a Saint to the depth of admiration: behold what  
manner of love hath the Father bestowed upon  
us, that we should be called the Sonnes of God  
that God should thus by the power of the spi-  
rit, consume all this dross & corruption in us  
and bring us by that divine light to see our  
union with the Father, in the Son; and to see the  
glory of our adoption in Jesus, and to behold  
our selves in the flesh of our elder Brother at  
the right hand of the Father? This is mere  
past discerning, and worth admiration.

Thus will God in the power of his spirit  
judge this spiritual Whore in us; and ease us of  
the

be the vassalage, and servitude we were in to our  
own selves. Thus shall the brats of this spiritual  
Babylon, the wisdom of the flesh, be destroyed  
by that happy man, Christ Jesus.

God saith, *Isa. 17. 12.* concerning this de-  
struction of Babylon, *That he will make a man*  
*more precious then fine Gold, or the Golden wedge*  
*of Opher*; this man is Christ, who in the day of  
his power and in the confounding of this spiri-  
tuall Babel in us, shall bee made unto us more  
precious then the highest creature-excellency:  
his never till now, will the Saints come to value  
and to prize Christ, till they see what he doth  
in them.

Now, how beautifull upon the mountains, are  
the feet of them that bring glad tidings of good  
things; that publisheth Salvation; that saith  
unto Zion thy God reigneth? Thy Messenger up-  
on the Mountains, is Christ Jesus; who comes  
leaping over the mountains, and skipping over  
the hills of difficulty, that lies in the way; and ap-  
pears in glory to his Spouse or beloved Christi-  
an, and declares the message of glad-tydings to  
him; Namely, *That his warfare is accomplished,*  
*that his iniquity is pardoned;* the battel between  
Gog and Magog and the Lamb is finished; and  
the Lamb or innocent Spirit, hath overcome all  
by his power and strength; and now likewise  
he declares to Zion or the soule of a Saint, *that*  
*his*

his God reigneth ; now is come the Kingdom of our God, and the power of his Christ, therefore Hallelujah ; for Babylon is fallen, the Whore is destroyed ; God hath now put into the hearts of the Kings of the earth ( or powers of earthly man ) to hate the Whore, and reward her as she hath rewarded them, and therefore again, Hallelujah, for the Lord God omnipotent reigneth, and the Kingdomes of the Whore are become the Kingdomes of the Lord, and of his Christ.

All that remains behinde therefore, is but one word of application, which shall be but only my exhortation to all poore soules that are groaning under this burdensome task and Egyptian bondage of the Whore ; doubtlesse there are many to whom these my poore endeavours may offer themselves, whose portion it is to groane under this spirituall vassalage, to labour under this body of death.

O Christian ! whatever thy condition be, cast not away thy confidence, but wait upon the Lord, and thou shalt renew thy strength ; expect the return or second comming of Christ in thee ; pray dayly, that Christs Kingdome may come in thee ; that the Lord would establish his own Throne in thy heart ; expect the comming of the messenger of the Covenant into his Temple, or thy heart, even the Lord Christ, whom thou seekest.

O! labour to see that Christ is approaching neare thee, though the clouds of sinne and wickednes hinder the sight of him; know also, that this spirituall Son, Christ Jesus, will break away the clouds, will dispell the mists of iniquity in thee; and will break out upon thee, in his full warmth and splendour; and wil bring thee to walke in the light of his glory.

It was said of *Abraham*, *That he saw the day of Christ, and was glad*; how gladly then should the Saints expect, and spiritually see this day to be at hand in them; In which they shall be freed from that burthen, which they now undergoe? Shall I tell thee yet farther, for thy comfort, *christian*! this *Jesus* that comes, *will come, and will not tarry*: The Lord sees thee in thy poore, weak condition; he takes notice of those many evils that thy *wicked heart* gives thee; he hears thy sighings, cries and groans; hee yearns for thee; hee makes haste to come unto thee so quickly, as may conduce to the advancement of his glory, and thy soules further peace and comfort.

Thus in brief, I have discovered to you, in some measure, *The mystery of iniquity*, which works in all of us; *the great whore, the spiritual babilon, with her rise, and her downfall*.

In which poor Treatise, I desire that those to whom it shall come, would thus understand me;

me; that I doe not in any wise seek hereby to  
 set up my owne opinion, as *Antichrist*, above  
 others; but doe only declare what I conceive  
 from good reason, to bee the manifestative  
 minde of God unto me: And in all my mysti-  
 call applying of any Scriptures; I would not  
 be thought hereby to endeavour the overture  
 of the History; but only so much of the Histo-  
 ry, as I see verified in me, in the Mystery, I have  
 presumed in my present light, to declare to  
 all men: what is of God, in my weake endea-  
 vours, I desire him to make known; by the  
 declarative power of his spirit: what is of self,  
 I desire to have a heart to disclaime it, when  
 the Lord shall manifest it unto mee; and so I  
 commit my labour to him, from whence on-  
 ly, I expect a reward: desiring nothing from  
 any man, but a favourable construction of that  
 which I have declared to all men, in the bowels  
 of love and affection.

For my owne part, I am one that waiteth  
 for the Kingdome and power of Christ, to bee  
 manifested in me: I desire to see farther the glo-  
 rious dawnings of *Iesus*, and risings of his  
 glory in me; and *looking for, and hastning to the*  
*comming of the day of Iesus*; in which, *all old*  
*things shall passe away, and all things shall be-*  
*come new*, and that which I conceive in this  
 condition is the best course for my self to take, I

\* *Overture*, means opening  
 or disclosing a matter.

shall

shall likewise fasten the same advice upon all  
others.

*Who is amongst you that feareth the Lord, that  
obeyeth the voyce of his Servant, that walk-  
eth in darknesse, and seeth no light, let him  
trust in the name of the Lord, and stay him-  
selfe upon his God.*

*Decem. 12. 1647.*

Ios. Salmon?

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*F I N I S.*

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